Racial Characteristics - 1927.

THE CAUCASIAN GENIUS

In and out of season we are told that the Caucasians are supposed to be the repositories of all the genius for self-government, especially the democratic variety. Whenever "inferior" peoples like the Egyptians, Moors, Haitians or Filipinos demand the right to govern themselves without the assistance of colonial powers, the apologists for imperialism are always quick to charge that these darker peoples are incapable of self-government. None but the sacred whites are to function smoothly as democracies with the ballot in the hand of every man on the street. Left to themselves, we are loudly informed, these "inferior" peoples would find themselves at the mercy of bureaucrats; mired in a bog of graft, lawlessness and governmental incompetency. Consequently, it is said, they must submit themselves to the rule of the white imperialist powers until they have learned the art of self-government. Let there be civil war in China or San Domingo, graft in Mexico or Egypt, lawlessness in Haiti or Panama, and immediately a flock of professors, politicians, pastors and publishers rush into print with verbose and vacuous statements explaining that these political phenomena constitute conclusive proof that the nations concerned are incapable of governing themselves. From these sources we have learned that the principal reason for retaining the kindly American Marines in Haiti is to keep down lawlessness and eliminate graft from the country, while the Star Spangled Banner must be kept floating above the Philippines in order to prevent exploitation of the masses by petty politicians, economic exploitation and general governmental incompetency.

This hoary fiction of Caucasian supremacy in the art of self-government and democracy, is impressive so long as examination is deferred. It disintegrates, however, upon investigation. Although one would naturally conclude from the enthusiastic eulogies of their own capacity by these propagandists that Utopian perfection existed in the Caucasian countries, the contrary is the truth. Russia, Greece, Italy and Spain are ruled by dictators and the citizens have only the privilege of voting for those already in power. Proud Britain has reached such a pass that it must dole out food to its workers, while glorious France, lives only on the bounty of the Wall Street loan sharks and the spoils of the tourist trade.

In the United States, we find crime rampant. It is impossible to transport a bag of money through the streets without armed guards and armored trucks, and even then there is no guarantee that it will reach its destination. Criminals armed with the most modern implements of Christian warfare (machine guns, bombs and gas) rob trains, hold up banks, rifle the mails and shoot down all who cross their path. When caught, they are so protected by their criminal organizations of bondsmen, crooked politicians and venal attorneys that their chances of suffering for their crimes are becoming increasingly remote.

Far from the people governing themselves, they are ruled by professional politicians in the pay of industrial freebooters. Every election is a orgy of graft and character assassination, while each legislative session sees the wholesale buying of legislators and one continual exhibition of matchless chicanery. It is utterly impossible for the electorate to choose the candidates for whom they are to vote, because this selection is made by the political bosses who are supported by the enemies of the people. On election day the electorate merely has the choice of casting a ballot for Tweedledom or Tweedledee; of placing the Pot or the Kettle in office.

The average man on the street is not law abiding but law evading. So archaic, numerous, nonsensical and oppressive are the laws that almost every person violates several every day. The Volstead Law, the Mann Act, the Harrison Anti-Narcotic Law, and similar legislative enactments are violated with cynical abandon. Justice in the courts is measured with the dollar sign; the wealthy get off lightly while the poor are "stuck".

Armed mobs pounce upon lone citizens and murder them while a powerless government looks on. The home has ceased to be a castle and is just a place where Prohibition Officers, policemen and inspectors of all kinds call and nose around. Hired gangsters shoot down peaceful workingmen and the stoutest defenders of Prohibition are the police and government officials who collect graft from the bootleggers and proprietors of "blind tigers".

Where is the Caucasian genius for democratic self-government revealed here? Is it possible for Haiti, Liberia, the Philippines, San Domingo, Egypt, India, or any of the other "inferior" nations to present a greater mockery of democracy? Comparisons may be odious but they are often instructive. The truth of the matter is that the Caucasion has no more genius for democratic self-government than any other people. The fiction, however, is useful propaganda for keeping the boot on the necks of weaker nations, and even some of the leaders of these oppressed people "fall" for it.

"THE BLACK CHRIST"

After all Van Vechten did not dip his pen in very black ink to write "Nigger Heaven", save he tells us that most of his characters are seven eights white, that excellent study of the "New Negro Intellectual" will go entirely unappreciated by the majority of southerners, because this is the Negro that we know.

Savannah Journal 11-13-26

Headines from Charlotte, N. C. Newspaper, "Hysterical Throng Still Crowd Tent Meetings Held by 'Bishop' Grace, Faith Healer Who claims to be Black Christ." Almost the entire Negro population of this city which is in the thousands, has been in the state offurore for the past month since the advent of "Bishop" Grace, a Portuguese cook and roust about, with a sense of the dramatic an excellent sense of humor, a remarkable knowledge of the Bible, a keen financial ability, and some say hypnotic powers, has swept over the city like a dark cloud accompanied by thunder and lightning, and drenched the colored population in more religion than any white evangelist could hope to attain. The blind are made to see, the lame walk, the sick become well, and all the well nearly tear themselves to pieces in their enthusiasm. Handkerchiefs are sold for 25 cents each, that will heal any ailment, tickets are sold for 50 cents whereby the purchaser can be cured of any disease, salvation is guaranteed for $3.00 a head, and the collections is taken up in wash tubs instead of the usual collection plates. The sermons is accompanied with hallaluahs, Amens, praise de Lord, and various "sisters" who get religion, jump up, start hollowing and crying beat their hands, stamp their feet, tear their clothes, shake all over, grow rigid and end by falling in a swoon on the sawdust, where they remain for a couple of horus until the "Bishop" leaves and their firends help them home with heartiest congratulations. There is much raising of hands, it gets to be a habit. How many want to go to Heaven? shouts the "Bishop" all hands are raised; How many want to follow me? the same response. How many Sisters want to follow me to hell? every female hand is raised. "Lord what fools," chuckles the "Bishop", quite audilibly in his beard, "All you Nigger women who have lived with more than one man heifers" says the "Bishop." How many are heifers? All hands raised again, and a delightful roar of laughter rings out. But the climax was reached when his Grace baptised 690 with in fell swoop, absolute admission to Heaven, all for $3.00 for two hours the "Bishop" 10,000 faithful followers waiting in the hot September sun, before he swept up robed in black, accompanied by his "body guard" the 690 lambs who were to be washed to salvation were clothed in white and after a short sermon of one hour the baptism began. A Negro swimming pool served as the River Jordan and soul after soul marched out gallantly to the strain of "Onward Christian Soldiers," was submerged by the "Bishop" and returned to land short ly and saved. The waters at first fairly clear, became more and more muddy, and the white robes came forth with red North Carolina clay. But the enthusiasm was undaunted, and waxed more furious. The singing and shouting and swooning became wilder and more abondened with little stretch of the imagination one could see them back in their native jungles, black bodies painted and sweating, voodooism rampant. The generations seperating them too few to accomplish much toward civilization. Others who had not come to be baptised, dressed in their finest "Sunday clothes" fell under the spell and waded in, fell, or jumped in from various points of vantage. The waters were a mass of clamoring, shouting hysterical humanity most of whom were pulled out only half conscious. In the midst of the excitement some one noticed a "Deacon" in distress, he deacon was going down for the proverbial third time, in fact the deacon drowned, which filled the multitude with awful silense, before terrible weeping and wailing set up, and the crowd melted amay. The

next morning "Bishop" Grace was suddenly and somewhat unexpectedly called to New York on urgent and very important business, but he left a message to his faithful followers thot it were better to drown in Holy Waters than "to die" in a gambling den or smoking a cigarette.—Dorothy Knox, (white— Charlotte, N. C.

The above article appeared in the November issue of The Junior League Bulletin, published by the Association of Junior Leabue of America, Inc., 133 East 61st Street, New York City. This article will serve as a looking glass to show our people their silly ambition in following suth a fake as the self-styled "Bishop" Grace.—Chas. H. Stewart.

GERMAN PROF STARTLES U. S. COLLEGE MEN

Hints It's Nordics Who Are Backward Races

Chicago Defender

11-6-26

Chicago Ill

That the salvation of Europe lies in Africa was the startling proposition brought before a group of American university men recently by one of Europe's foremost scholars and thinkers, Dr. Mendelssohn Bartholdy, an eminent jurist of Hamburg, Germany. Dr. Bartholdy was a lecturer at Williams college, one of New England's oldest and most venerable schools of higher education and long a stronghold of the New England ideals of education.

It was while addressing university men there in his course of lectures that Dr. Bartholdy broached the proposition which so startled his American hearers. Accustomed as they were to the American viewpoint of Africa as a "dark continent" of jungleland, wild beasts and decadent civilizations, they grasped with difficulty at the German scholar's thesis. Africa to them had been what it is to the average American, even among the class of those who call themselves well informed.

The fact that Africa, centuries before the dawn of history, harbored civilizations outstripping in pomp and grandeur anything existing on the continent today was unknown to these students. The glory that was Ethiopia's under queens like Candace, the power that was Egypt's under the great Nerfetari, and the brilliant history that unfolds itself in the long march of decades while the culture of the Lower Nile valley was just being established—all this was as material from a closed book.

The peoples who inhabit Africa today are dark, just as the races whose genius contributed to these early civilizations were dark, and the clouding influences of American race prejudices have blinded moderns to the virtue of Africa's history. Their attitude is a contemptuous "what good can come from Africa?" forgetting that the attitude of the nearest contemporaries to leave any description of Africa—the Greeks and Romans—was expressed in their phrase: "Semper quid novi ex Africa"—"Always something new out of Africa."

Dr. Bartholdy brought to the subject a refreshing freedom from this haze of prejudice and misinformation. In Europe, he said, there was no such distorted vision of the "dark continent." Africa stood in Europe's eyes as the intriguing continent it was—a massive creature already stirring itself at the dawn of history, and a veritable "horn of plenty" of rich resources at this 20th century. It was over Africa—over the division of sorely needed new territory and over the establishment of tremendously significant spheres of influence—that Europe fell to warring in 1914. The dark continent was the passive cause of Europe's madness.

Little wonder, then, that the nations of Europe today had not forgotten the vast resources and the wide areas for expansion that Africa, the mystery continent of the ages, held forth. Small wonder that to Africa Europe looked for her ultimate salvation.

For Europe, Africa was a savior. There was nothing of arrogant pretentiousness in Europe's attitude. No talk there of "inferior peoples" or "backward races."

"In German, French and Russian," explained the eminent jurist, "there is no expression that is the equivalent of your term 'backward races.' The omission is but natural. Are we really as forward as that expression 'backward races' would imply?

"If I were to define 'backward race' it would be a race that believes in conquest. It is only superstition that puts any value on force. History teaches that force is the feeblest power, a thing of the moment, made of dust, to be made dust again by time's inexorable law."

The savant concluded with a thinly veiled suggestion that it was the Nordics, with their doctrine of conquest by force, who were the real savages, when he said: "In this spirit alone it is possible to speak of 'backward races' without exposing yourselves to satire as savages."

Racial Characteristics - 1927

THE WHITE RACE AND ITS COLONIES

Writing on "The White Man's Task in Tropical Africa:" in Foreign Affairs, New York, for October, Sir Frederick D. Lugard, formerly Governor-General of Nigeria, asks the question: "Is the white influence as effective as it seems on the surface?" He continues:

No tropical administration has revenues adequate to support the army of officials required thoroughly to administer these vast areas peopled by a mosaic of tribes speaking scores of different languages. Exigencies of climate, necessitating absence on leave, together with the transfers due to departmental promotion, cause frequent changes in personnel.

From all of these considerations there emerges, as I think, one great lesson for all of those powerful states which have accepted the grave responsibility of controlling and educating—that is to say, "bringing forth" to a higher plane—the backward races who are, in the words of the covenant of the League of Nations, "unable to stand alone in the strenuous conditions of the modern world." The lesson is this: we should abandon the idea that methods and policies found suitable to ourselves are necessarily the best suited to the ancient civilizations of the East or to the evolution of African tribes. The predominant characteristics of the English-speaking races are individual initiative, willingness to accept responsibility, and belief in the value of compromise in the settlement of affairs without strict adherence to logic. From these characteristics have sprung our system of representative government through parliaments. We are prone to assume that our methods of government, our religious formulae, our systems of education, the lessons of our history, our appraisement of the degrees of criminality and our code of punishments, because we have proved them best for ourselves, must be best for all the world. It may be so in the far future, but the attempt to bridge the centuries without adequate study of other mentalities, traditions and beliefs, is more likely to lead to failure than success.

With the realization of the difficulty and of the importance of the work, there has come an increasing recognition of the fact that the task demands not the average man but the very best men we have got.

The truth in these conclusions seems to be dawning upon students and thinkers everywhere. The natural human desire to make the other fellow conform to our standards of taste, our theories of life and our way of living, is at the bottom of many troubles, domestic and foreign. The most successful leader and teacher and in the long run the best, is very much less interested in inducing the other fellow to live and think as he does in all respects than he is in inducing the other fellow to live a larger life and think more actively and more correctly. We may teach another people the truth about physical hygiene, we may even subject them to pressure to induce them to accept this truth, but we make a mistake to assume that we can induce that same people to see the principles of government and sociology through our eyes, and thus make them over in our image.

Witches Being Sought In German Community

Leipzig, Germany, Nov. 4 (By A. P.)—Belief in witchcraft and sorcery still persists in some parts of rural Germany. A wave of the old superstition has been sweeping the little hamlet of Wreschersdorf, near Gauersheim, and while there have been no burnings at the stake, life has been made miserable for several unfortunate suspects, both men and women.

An automobile was wrecked near the house of a supposed witch, and it was excitedly charged that the witch had caused the accident by expectorating on the roadway just before the car passed. When a young girl was taken ill it was averred she had been bewitched and she was shut in a dark room for three days while incantations were chanted periodically to exorcise the evil spirits. Outside the house door armed men stationed themselves with the hope of catching the evil ones, but it is not recorded that any were caught.

TRIBUNE
CHICAGO, ILL.

OCT 19 1926

WHERE THE NEGRO GOT HIS ACCENT.

Chicago, Oct. 15.—Misinformation, like counterfeit money, does its greatest harm when in circulation; allow me the privilege of arresting the circulation of a very corrupt bit which made its way to the Voice of the People Oct. 13. A contributor wrote: "The southern accent is probably the accent of the Negro which, by proximity and, to a small extent, by interbreeding, has also become the accent of the southern whites."

Now George P. Krapp, professor of English at Columbia university, editor of the Oxford English series, the American College and University series, and author of Pronunciation of Standard English in America, and half a dozen works on English says, "Many of the characteristics of Negro English which are assumed to be the peculiar property of the Negroes are merely archaic survivals of good old English. The Negro's watermillion for watermelon was common English usage everywhere in America as late as the first quarter of the 19th century. When the Negro says drap he says what many a Yankee always said a hundred years ago. Even gwine for going is good archaic American English. This pronunciation was current in New England in the 18th century, and it has lingered in the Negro speech simply because the Negro, being socially backward, has held on to many habits which the white world has left behind. The native African dialects have been completely lost." CHARLES SAUNDERS.

NEW YORK CITY
SUN and GLOBE

NOV 12 1926

NEGRO THOUGHT HAS WHITE BASE

Folk Ideas and Superstitions Are All Copied.

VOODOO ALONE IS AFRICAN

Dr. N. N. Puckett of Western Reserve Makes Studies.

CLEVELAND, Nov. 12 (A. P.).—The greater mass of the Southern negro's superstitions and folk thought are attributable to the white man and not to Africa, says Dr. N. N. Puckett, professor of sociology at Western Reserve University.

Only the picturesque voodoo beliefs and a few general folk tales are African in source, he declares in a book written after twenty-one years spent in Mississippi.

"White and black, the fear inspiring 'Voodoo man' still practices his strange quasi-religious 'healing' rites in the Southland," writes Dr. Puckett, "but Voodooism as a cult, termed by many as devil worship, is a thing of the past in America.

"Negro race pride is forcing many more or less illiterate negroes to give up, or at least to subdue and refuse to pass on, the old beliefs for fear of ridicule from the more developed members of their race.

Race Pride Helps.

"Line by line, increasing knowledge and pride of race are forever erasing these records of folk thought."

Dr. Puckett made a special study of Voodooism and for some time became a Voodoo doctor in New Orleans as one means of obtaining data for his book. Research was made into all published sources of African and American negro lore.

He tells of some of the old "recipes" of a voodoo believing clan.

Some Old "Recipes."

How to make it rain: Cross two matches and sprinkle salt on them; or sweep down the cobwebs in the house, or build a fire in a stump on a cloudy day.

Agricultural hints: Peppers must be planted by an angry person, or hot headed or red haired person, else they will not grow well. Let children plant large vegetables and they will grow with the children.

Advice to the lovelorn: Hair from your lover's head placed under the band of your hat, worn in your purse, or in your pocket, nearest your heart; buried under your lover's doorstep, or nailed to a tree or post will make that person love you.

For mothers: Frightening the child makes him knock kneed, while tickling him under his feet causes him to stutter.

SUN
BALTIMORE, MD.

OCT 24 1926

Nordics Not Superior, Concludes Scientist

Test Is Made Of 5,500 New England School Children Of Different Races.

Are the "blond Nordies" really superior mentally? Hot discussion has raged over this for many years, and now a scientist has been trying to find out something definite about it by testing 5,500 New England school children of foreign-born parents of many different races.

The Nordic is not intellectually superior to the darker races. Such is the conclusion that this scientist, Dr. Nathaniel M. Hirsch, formerly a fellow of the National Research Council, draws from his tests.

Polish Jews averaged the highest in intelligence, the next in order being Swedes, English, Russian Jews, Germans, Americans, Lithuanians, Irish, British Canadians, Russians, Poles, Greeks, Italians, French Canadians, Negroes and Portuguese. The children tested were all attending public schools in four factory towns of Massachusetts, with the exception of 449 Negro children from Tennessee.

"The intelligence of the national groups showed that there is no connection between high intelligence and the possession of so-called Nordic blood," said Dr. Hirsch.

"The eight national groups that were superior in intelligence consisted of two national groups that have been called Nordic, the English and Swedes; two groups that have been thought to possess sixty per cent. or more of Alpine blood, the Germans and Lithuanians: two quasi-national groups of Jews; one quasi-national group of so-called Mediterranean blood, the Irish, and one national group that is a composite of all four bloods, the Americans."

Dr. Hirsch points out that during the last 3,000 years migrations and intermarriages have blended the three distinct European racial types, the fair, long-headed Nordic, the brown-haired, round-headed Alpin and the dark-haired, long-headed Mediterranean; so that in no part of Europe today is there even approximately a race of one of these pure types.

The differences among Europeans of today are more national than racial, he finds. Each national group has a distinct personality, as a result of its culture and its heredity, and the different nations show marked differences in intelligence.